most Divine and venerable is virtue : for vacuum and the senseless elements have incorruptibility; earthquakes, and thunders, blustering winds and overflowing torrents, much of power and force. Wherefore, the vulgar being affected three manner of ways towards the Deity, so as to admire its happiness, to fear it, and to honour it; they esteem the Deity happy for its incorruptibility, they fear it and stand in awe of it for its power, but they worship it, that is, love and honour it, for its justice.—And indeed an omnipotent arbitrary Deity may seem to be in some sense a worse and more undesireable thing, than the Manichean'evil god; forasmuch as the latter could be but finitely evil, whereas the former might be so infinitely. However, I think, it can be little doubted, but that the whole Manichean hypothesis, taken all together, is to be preferred before this of one omnipotent arbitrary Deity (devoid of goodness and morality) ruling all things; because there the evil principle is yolked with another principle essentially good, checking and controlling it; and it also seems less dishonourable to God, to impute defect of power than of goodness and justice to him.

Neither can power and knowledge alone make a being in itself completely happy; for we have all of us by nature pavrcujua *n* (as both Plato and Aristotle call it) a certain divination, presage, and parturient vaticination in our minds, of some higher good and perfection than either power or knowledge. Knowledge is plainly to be preferred before power, as being that which guides and directs its blind force and impetus; but Aristotle himself declares, that there is *|6yov n Kptirrov,* which is Aoyov «px»?\ something better than